



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

NOTES ON GENESIS I., 1, and XXIV., 14.

BY REV. T. K. CHEYNE, M. A.,

Rector of Tendring, Essex, Eng.

1. On the Rendering of Genesis I., 1.

“In the beginning Elohim fashioned the heaven and the earth. Now the earth was waste and wild, and darkness was upon the face of the flood, and the breath of God [a naive popular phrase for ‘the divine energy’] was brooding over the face of the waters. And Elohim said, Let light be; and light was.”

The first verse is the introduction to the story of creation. It was rendered necessary by the frequent adoption or retention of phraseology of mythic affinities, phraseology which needed to be guarded against misapprehension. **בראשית** has no reference to the order of the works of creation; Tuch has already referred to the Peshito version of *ἐν ἀρχῇ*, John I., 1; cf. also **מֵרֵאשִׁית** *from the beginning* (of a historical period), Isa. XLVI., 10. It has been objected to the view here taken of verse 1, that the special introductory formula of the class of narratives known as Elohistic is **אלה תולדות**. But we find this very formula, used retrospectively, at the end of the section (II., 4 a), for which the author doubtless had his reasons. Verse 2 is, of course, a “circumstantial clause” (*Zustand*, or *Umstandssatz*), a phrase no longer unfamiliar even to purely English readers. It describes the condition of primeval matter at the moment when Elohim said, Let light be.

Followers of Ewald will call this exposition half-hearted; there was a time when I should have done so too. There is no grammatical objection to the rendering adopted from Rashi by Ewald, “In the beginning, when Elohim made the heaven and the earth (and the earth was then a chaos), Elohim said, Let there be light.” Similar constructions occur elsewhere in the simplest narratives, and particularly at the beginning of new sections; see Gen. II., 4–7; V., 1, 2; Num. V., 12–15; Josh. III., 14–16; 1 Sam. III., 2–4; 1 Kgs. VIII., 41–43; Isa. LXIV., 1–4. It is more natural, however, to make verse 1 an independent sentence. (1) The cosmogony needs a heading, and II., 4 a, would not read easily before I., 1 (where Knobel and Schrader would place it). (2) The narrative of the next section begins in the same way, with a circumstantial clause (II., 4 b, 5, 6) which is followed by the clause relating the event (II., 7, corresponding to I., 3). Those who regard the whole of II., 4, as belonging to the second narrative section will go further, and point out (3) that we thus obtain a heading for the second section exactly corresponding to I., 1. I follow K. H. Graf, whose remarks near the beginning of his paper on the so-called *Grundschrift* (*Archiv... des Alten Testaments*, 1869, p. 470) have scarcely been sufficiently attended to. It may be worth noting that Ibn Ezra, who held a view of Gen. I., 1–13, somewhat analogous to

Rashi's ("When, in the beginning, Elohim made heaven and earth, the earth was," etc.), seems to have abandoned this in his later writings. See Friedländer, *Essays on Ibn Ezra*, 1877, p. 5.

2. On Genesis XXIV., 14 (נַעֲרָה).

Knobel and Dillmann (*ad loc.*) simply say, "נַעֲרָה stands in the Pentateuch for a girl, consequently instead of נַעֲרָה (here and in verses 16, 29, 55, 57; xxxiv., 3, 12; Deut. xxii., 15-29; also Ruth ii., 21.)" Delitzsch objects to the last reference, however. Lagarde considers the feminine use of נַעֲרָה as an Aramaism. Schrader (in his edition of De Wette's *Einleitung*, p. 87), considers that the use of נַעֲרָה for "a girl" is an archaism in certain passages only, while in other places it is due to the archaizing hand of an editor. Delitzsch (Luthardt's *Zeitschrift*, 1880, p. 399) remarks that "in any case נַעֲרָה = נַעֲרָה is an archaism not to be gainsaid from the point of view of the history of language. We know it simply from the existing form of the Pentateuch text; in the Samaritan Pentateuch it is removed in all the twenty-one passages. It resembles the archaism הוּא = הִיא in this respect, that we have no other ancient record which attests it. Must we not, therefore, hold that the use of הוּא for both sexes indifferently (in spite of the already existent feminine form) is not a mere invention?" However we may decide the difficult question as to the use of הוּא, I see no difficulty in assuming that נַעֲרָה is of late coinage, or at any rate that, as in Arabic parallels, the feminine form was not recognized by choicer writers. Cf. the use of "maidens" in early English for knights as well as dames.